

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"We who know the truth of life must first change the world in ourselves internally before the world can be changed in others externally. If we know the truth of life and do not live it, we are as a lighthouse set upon a hill in which the light has gone out."—
L. A. MALLORY.

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FAITH.

[AN essay read before the Undercliffe Mutual Improvement Association, September 28th, 1907.]

What a vast subject, and yet how little studied by the human race! It is the foundation of everything. From the cradle to the grave we must exercise it, and those who exercise it the most are the most successful, and get ahead of their fellows. There is truth in the saying, "Nothing venture, nothing have." But the venture must be intelligently undertaken to succeed. The baby gets on best with his walking who dares to venture, and what is that but baby faith? He believes he can do it and so he tries. Without faith we would never try to do anything.

When a person takes a journey by rail, he gets into a carriage, settles himself comfortably, takes a book and reads, giving little or no thought to the engine or the engineer; he has absolute faith in the management of the road. He has no thought of possible accident, although rushing through the country at the speed of sixty miles an hour. The lives of hundreds of people are in the hands of one man, and that man a stranger to them. That is faith. Men place their wealth in a bank, having confidence in its management. In shopping the same thing is manifest. It is quite an ordinary thing among the upper class in this country to run

quarterly, half-yearly, and even yearly accounts. The tradesmen, having confidence in them, allow them to have their goods for that length of time before they get payment. Without this faith all business would be suspended.

Man has faith in man, but how often we are afraid to trust our Father in Heaven. He has placed us here, and His providence is over all. Everything is done by Him in order. There are certain laws which govern the universe, and certain laws that govern our lives, and if we have faith enough to bring ourselves into line with those laws, we are correspondingly happy. If we rebel, we produce friction, which causes pain. If we have an intelligent faith in God, and are keeping His laws as far as we understand them, everything that happens to us must be the best thing that could happen at that particular time, and if we have absolute faith in our Father we shall acknowledge this, although in our ignorance we may not be able to see it just then. It is this absolute faith that is needed to take the sting out of life and make it happy. We must not depend upon circumstances for our happiness, but we must learn to trust our Father implicitly.

Faith has done mighty things. By it we can obtain all things. Paul said, "I can do all things through Christ which strengtheneth me." That does away with all "I can't's." By faith the humble fishermen of Galilee were able to teach the world. By faith the Elders of Israel can do the same. Though they may not be highly educated, they can confute the learned men of the day. In the eleventh chapter of Hebrews we see what faith can do. Take, for instance, the Prophet Joseph Smith, whose faith brought God the Eternal Father and His Son Jesus Christ from heaven to give instructions to a mere boy.

When I was quite a girl I began to pray for a certain thing. I prayed twice daily for twelve years, and then God abundantly answered my prayers in a way far beyond what I had hoped or even thought of. God lives, and by faith, if we keep His laws, we can claim from Him what we ask. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done." Paul said to the former-day saints, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." We need have no fear, we need not worry over things, for all things work together for good to them that love God.

What beautiful lives ours might be, if we could only live by faith instead of wanting to see every step before we take it. Guided by the Spirit of the Lord, how can we go astray? Placing ourselves day by day directly under its influence, we are able to mount upward, and by practising faith we gain knowledge, which is greater than faith. Let us try to live God's laws, and have absolute faith in Him, and our lives will brighten; we shall find ourselves living on a higher plane, and God's purposes will be carried

out all the sooner in our lives. Let us remember God does not work where there is unbelief. If we have not this perfect trust we sometimes have painful lessons in order that we may learn it. The trials and difficulties we have to meet might often, I think, be avoided if we only had the faith that implicitly trusts God.

Everything has its opposite. Fear is the opposite to faith. It is our great enemy. Beware of it, for when it is allowed to take possession, good-bye to faith, while it holds sway. There is a law called the law of attraction. If we have faith, we draw to ourselves what we desire; on the other hand if we fear, we also attract to us what we fear. There are plenty of illustrations of this in daily life. Let us be careful to cultivate faith by using what we have and then more will be given to us.

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries—It shall be done!

MARY E. SANDERS.

A TERRIBLE COLLISION CAUSED BY A MISUNDERSTANDING OF ORDERS.

I HAVE just picked up an American newspaper. At the top of the first column is a large heading announcing the death of twenty-four men and women on an excursion train. The terrible disaster occurred on the 15th ult., when the flying Quebec express, carrying a large party of excursionists from the Canadian provinces, and a fast freight train collided head-on. The wreck occurred on the Concord division of the Boston and Maine Railroad, and was caused through the mistake of one little figure—an operator confounding the Quebec express, number 30, with the Montreal express, number 34.

What a terrible disaster! Almost in the twinkling of an eye twenty-four human beings launched into eternity. What a solemn warning this awful calamity gives; what an impressive lesson it teaches! It shows how very, very careful men should be to whom are committed the care of human beings.

It seems to the writer that the ministers of the various denominations could learn a profitable lesson from this disastrous collision. It should cause them to pause and ask themselves the question, "Am I carrying out the instructions of the Master? Am I obeying the orders which He gave? Am I teaching my flock the Gospel of Christ or the doctrines of men?"

Such an examination would, if conducted in the proper spirit, prevent the terrible collision which is sure to take place in the future, a collision between the Lord Jesus Christ and the false teachers that have arisen in the world.

These are the instructions which Christ gave to His Apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Are these instructions being followed by the ministers of the so-called Christian churches to-day? Do they teach their followers to observe all the commandments laid down by the Lord Jesus Christ? No, they do not. They have made of no effect some of the most important principles of the Gospel. The holy ordinance of baptism, instituted by the Lord for the remission of sins, they have perverted and made to represent an outward sign of an inward spiritual grace. Jesus taught that the baptism of water and of the Holy Spirit was essential to man's salvation, but these Divine precepts have been set aside by men who profess to be teachers sent of God, and the foolish and absurd doctrine of "salvation by faith alone" is taught in its stead. Thousands of the human family pass into eternity every day hugging this delusion, and will sooner or later awake to a realization of the fact that they had been deceived by men who, while claiming to be servants of the Lord, had failed to give them proper instructions.

When Christ established His church on earth, He placed in it Apostles and Prophets and other inspired officers. It was His desire that these should remain "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." But what is the teaching of the preachers of to-day? It is that Apostles and Prophets are no longer necessary; that they were placed in the Church to establish Christianity, and that when Christianity had been established, their services were no longer required. Such teaching is, as we have seen, contrary to that of the Apostles of Christ, and is sure to eventually bring about a collision between the false teachers that men have heaped to themselves and the Apostles whom the Lord chose to represent Him on earth.

I must not close without referring to an act of heroism displayed by a man at the time of the collision before referred to. His name was Frank Ryan, a brakeman on the Quebec express. At the time of the collision he was hurled many feet from the car on which he stood, and lay unconscious for a few minutes. He revived, and crawled painfully, slowly, to where he saw men fighting to rip the coach apart in order to save some of the unfortunate passengers. Calling to one of the men, as he held up his arm showing a severed artery, he said, in a constantly weakening tone: "The Montreal express, old man, is coming down on the wreck. For God's sake stop it. There is no signal man left now on the back of the express." Ryan fell back, his life seemingly about to ebb away, while the messenger he had chosen ran frantically up the track, and in the dim morning mist, managed to flag the Montreal express a quarter of a

mile away. In this we can see the hand of Providence, for had not Ryan gained consciousness, the record of railroad horrors would have been frightfully increased.

This is but an illustration of what the Lord has done for the spiritual salvation of His children in these last days, From His holy habitation He beheld the children of men rushing headlong to destruction, deceived by the false teachings of men who professed to be carrying out His instructions, and raised up a Prophet to warn them to flee from the wrath to come. By listening to the warning uttered by that faithful servant, many thousands have been saved from spiritual death and are to-day rejoicing and giving praise to God for His great deliverance.

W. A. M.

MINUTES OF THE LONDON CONFERENCE.

THE semi-annual London conference was held in Finsbury Town Hall, London, N., on Sunday, October 6th, 1907, President Charles W. Penrose of the European mission, Sister Romania B. Penrose, President Soren Peterson and thirty-two traveling Elders of the London conference, Elders John P. Lillywhite, Ernest C. Rossiter, Archie Chamberlain and Lester N. Lambert of the Netherlands-Belgium mission, Elders Ernest H. Burgess and George A. Schaerrer from the German mission, Elder James H. King from New Zealand, and Elder Orval E. Peterson from South Africa, being in attendance.

The morning service commenced at 10:30. After the opening exercises and the administration of the sacrament, President Peterson made a few remarks and extended a hearty welcome to all. He reported the conference in an excellent condition, with bright prospects for the future. The general and local authorities of the Church were presented and unanimously sustained. The statistical and labor report for the past six months was read and approved. It showed a steady increase in the work.

Elder Thomas W. Jarvis made some farewell remarks, being about to return home. Spoke on the first principles of the Gospel and exhorted all to obey them and secure salvation.

President Penrose then addressed the congregation. He related some of his early experiences as a missionary in the London conference, over which he had thrice presided. He expressed his pleasure at seeing so many Saints and investigators in attendance. He explained the reason for presenting the general and local authorities at the conferences, and dwelt on Church organization, showing that our Church government is the most complete and unique system upon the earth, and that its plan was not made by man but revealed from heaven, being the same system instituted

by Christ and His Apostles in their day. He explained how the President and his two counselors as a body are symbolical of the Trinity in heaven, also that there is meaning in the numbers composing the different councils in this system, as, Three in the Presidency, Twelve Apostles, Seven Presidents of Seventies, etc. Every law and ordinance of this system is in harmony with the laws of heaven. He also explained the principle of tithing, and the blessings to be derived through obedience to that law.

The afternoon session commenced at 2:30, with a large attendance. Elder William J. Francis spoke on the leading doctrines of the Gospel, and bore a strong testimony to the divine mission of the Prophet of the latter days. Elder Lawrence C. Blood spoke on the experiences of the ancient apostles, showing that they received their testimonies through revelations from God.

President Penrose, referring to a vocal solo just rendered, spoke of the musical talent among the Latter-day Saints, and how it is cultivated by the Saints in Zion. Explained how the great Tabernacle organ in Salt Lake City was first constructed, and now stands among the world's greatest musical instruments. Spoke of the inspiring music of the magnificent Tabernacle choir, and of other choirs in Zion, and of the music which we shall hear in the kingdom of heaven, where all things will be in harmony. To reach a fulness of happiness we must be in harmony with God and with the Holy Spirit, which is the means of communication between God and man. To receive its impressions we must attune ourselves to its influence by obedience to the laws by which it operates. Compliance with the first principles of the Gospel is the means of preparing us for its reception. The Holy Spirit is divine light. We could not see natural things without light, so with spiritual things. Unless we have that divine spiritual light we will walk in darkness. That Spirit is also the life of all things; everything that has life is enlivened by the Holy Spirit. He explained how it works upon the intellect, develops the spiritual powers and desires, aids man to come into submission to the higher laws of God, and prepares us for that future life in our Father's kingdom.

At the evening service President Peterson gave a very interesting account of the trials and persecutions of the Saints, from the organization of the Church to the time of their exodus to the Rocky Mountains, making numerous citations of their courage and steadiness of purpose, and their patriotic spirit. Showed how the "Mormon" Battalion was organized and marched into Mexico at the country's call, when the body of the Church had been despoiled of their homes. He testified that the "Mormon" people show more zeal in the promulgation of the Gospel than any other organization upon the face of the earth, taking for example the missionaries who leave their homes and all that is near and dear unto them to come into the cold world to present the Gospel

of life and salvation to the children of men. He bore a powerful testimony to the truthfulness of the latter-day work.

President Penrose explained the fallacy and inconsistency of the "Belief Alone" doctrine, bringing forth scriptural proofs to show that it requires good works in order to fulfil the requirements of the Gospel of Jesus Christ unto salvation. He depicted the prevailing ideas of the sectarian world with respect to the Godhead, showing that their notions are not consistent with Bible teachings or with reason. He dwelt at some length on the character of the Latter-day Saints, and brought forth evidence to prove that they are a moral, upright and God-fearing people. The Gospel teaches us to lead pure and holy lives. Refuted many of the false accusations of immorality and licentiousness brought against the Saints by the "Christian" world, influenced by some of the ministers. He showed that the enemies of the Church attack personal character and repeat stale and baseless libels against its leaders because those defamers are unable to refute its doctrines. In conclusion he bore a strong testimony to the divine calling of the Prophet Joseph Smith.

During the services many inspiring vocal and instrumental selections were rendered in an artistic manner by Sisters Grace, Maggie, Hazel, Master Irving and Miss Eleanor Tout. Sisters Ethel Pendry and Ethel Norton also favored us with musical selections, all of which called forth many favorable comments from visiting friends. All the meetings were largely attended by intelligent and appreciative audiences. Several newspaper reporters interviewed President Penrose after each of the meetings.

On Saturday President Penrose met with us in Priesthood meeting, which lasted four hours and a half. We had a time of great rejoicing and received much good advice from him. The reports were read showing a good increase in the work. The Elders feel greatly encouraged and know that President Penrose's visit will be productive of much good.

On Monday evening a Relief Society meeting was held and addressed by Sister Romania B. Penrose, who gave excellent advice to the sisters, which were highly appreciated. A fine spirit was enjoyed.

D. GEORGE SHORTEN, Clerk of Conference.

If I knew that a word of mine,
 A word not kind and true,
 Might leave its trace
 On a loved one's face,
 I'd never speak harshly, would you

If I knew that the light of a smile
 Might linger the whole day through,
 And brighten some heart
 With a heavier part,
 I wouldn't withhold it, would you?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 10, 1907.

GENERAL NEGLECT OF A SACRED DUTY.

ONE cause of the widespread indifference concerning religion and the neglect of public worship, so notable in this country, is the mad rush for Sunday amusements and excursions. "The Lord's day" is turned into a pleasure day, a time for worldly recreation. Attendants on public worship form but a small minority of the population. Many thousands who do not go out on the Sunday boats and trains and other vehicles remain at home or frequent the parks and are not to be found in the churches or chapels of the different sects. Thus, there is a general disregard of the Sabbath, and this calls forth many lamentations from the clergy and other promoters of Sunday worship.

The Dean of Salisbury, recently installed, in a farewell sermon at Canterbury Cathedral, spoke on this subject and said, "There were countless numbers who never dreamed of attending any place of worship, but arranged their Sundays for excursions of pleasure, so that what was once grave attire meet for Holy Day, now had so often become the easy costume of the cricket field or boating club, the attire of the bicycle or motor. Young women, by their companionship, gave countenance to that deplorable levity which must eventually undermine the noble spirit of reverence, by producing a generation secularized and materialized."

That this is the prospect for the future is evidenced by results seen in the present. The sins of the fathers crop out in the children. The departure from the old time Sabbath-day observance has been gradual, and that which is prevalent to-day will become much more so in after times, for godlessness is increasing in a rapid ratio. The Bishop of Gloucester recently preached a strong discourse on worship and service, in which he dwelt upon the subject and referred to the prevalent neglect of Sunday worship. In the course of his remarks he said:

He was not thinking of irreligious people or of those who never entered a church, but rather of the different way in which religious people regarded that

subject. When he was a boy everyone who thought seriously of or professed any regard for the claims of religion would have been uneasy in their consciences if they missed attendance at church. There was a sense of obligation about the duty of worship which seemed to him to have disappeared. He doubted whether even those who attended regularly, if they wanted to do something else, would not miss service on a Sunday, and if there was carelessness on the part of religious people it was a very serious matter.

That is another phase of the subject. It raises the question now frequently asked, "What is the reason that churches are so empty and places of recreation so full?" It seems that not only are the unthinking masses indifferent to religious service, but that many people trained from childhood to attend Sunday worship wilfully neglect its observance and make all kinds of excuses for their absence from it. Is not one of the reasons for this negligence the uninteresting methods of conducting such services? Many of the discourses delivered in the different dissenting pulpits are on secular subjects, fitted more for the lecture platform than any other place, and those that are on religious topics are chiefly dissertations on Scripture texts that need little if any explanation, and form but a slight thread on which to weave insubstantial theories and flowery verbiage. In the Established Church edifices the vain repetitions of the litany and other lessons with responses are mere lip-worship without soul and with little understanding of their import, and are muttered or gabbled over as a matter of form, unacceptable to God and without beneficial effects upon the congregations.

For these reasons, as well as for the increasing desire for that which is called pleasure, Sunday is becoming secularized and a time for utter neglect of devotional exercises. People who do not respect the Sabbath gradually lose respect for religion altogether. Neglecting Sunday worship, they fall away from prayer at other times, and thus depart from God and fail to serve Him in any way. It is true church bells are rung, with discordant clamor, calling people to the different places of worship and a response is made by numbers of respectable people who consider it a duty to society, if not to Deity, to "go to church" at least once on Sunday; but take them altogether and they do not form anything more than a very small proportion of the masses of the population. This is greatly deplored by the devout, but there appears to be no efficient remedy for the evil.

We are pleased to be able to say that as a rule the Latter-day Saints observe the Sabbath day to keep it holy. By that term we mean "the Lord's day," commonly called Sunday, the day on which Christ arose from the dead and on which the Saints have been commanded, by revelation in this age of the world, to assemble themselves and offer up their sacraments and pay their devotions to the Most High. Thus there is no dispute among them as to the day on which to meet in Sabbath worship. Many of them travel

long distances in order to keep the commandment, and they are usually well repaid for attendance by the good spirit which they enjoy when they come together and by the instructions imparted to them by the servants of the Lord. This is particularly noticeable at conference and district meetings, when they gather in from many parts and rejoice to greet each other as brethren and sisters in the Lord. Often old members of the Church whose infirmities might afford excuse for absence, at great effort come to the place appointed and unite in divine worship. At a recent conference in Preston, among others who attended from distant places was an old lady, eighty-seven years of age, who has been in the Church for sixty years and who traveled sixty miles to be present on that occasion.

Such examples ought to impress younger members of the Church who sometimes take occasion to stay away from Sabbath meetings. They do so at their own spiritual cost. They lose by the non-observance of the law of the Lord. We take occasion to call upon them to attend to this sacred duty. It is a requirement of the Lord upon all His people. No paltry excuse should act as a barrier in their way. "The Lord's day" is set apart by Him as a day not only of rest from toil, but for public worship and service. There are promises great and important contingent upon the observance of this commandment. It is binding upon all. Latter-day Saints should not suffer themselves to be influenced by the spirit of the world. They are called out of the world to the service of the Lord. Their presence is required when the time comes for public worship, and although they should serve the Lord on all days of the week, yet on His holy day, as He has commanded, they should go to the house of prayer, of praise and of worship, and never neglect but observe and teach to their children the divine injunction, "Remember the Sabbath day to keep it holy"!

C. W. P.

Addresses.—Will the conference presidents please oblige the STAR office by forwarding, as soon as possible, the full addresses of all the regular meeting places of the branches of the Church under their respective jurisdictions? Inquiries are frequently made concerning some of them and we desire to be able to answer correctly. Please attend to this at once!

SOME years ago I resolved to cultivate habitual cheerfulness, under all circumstances. It has not been an easy task, but I have succeeded, and now drifting on to my eightieth birthday, burdened with heavy cares, stripped of those nearest and dearest to me by death, I am not sorrowful. I am not "going down hill," as people say of the old, but "*up hill*" all the way, and am sure that life is better farther on.—*Mary A. Livermore.*

PEOPLE OF ALL NATIONS THROW BOUQUETS AT UTAH.

ABOUT a year ago a Chamber of Commerce was established in Salt Lake City, the object of the institution being to show to visitors the great and varied resources and products of Utah. It contains a splendid exhibit of many wonderful things which have been gathered from all parts of the State. The exhibit of mining products is a splendid one; the art room is fine and contains work of all the artists of Utah. There is a display of grains and flour, of canned fruits and bottled fruits which are very choice, and thousands of other interesting things. The exhibit is free to the public, and has been visited by hundreds of people from all parts of the globe. The following are a few of the names of people inscribed on the register, together with their opinions of the "Mormon" capital:

"Fine city."—Thomas Walters, Washington, Penn.

"The best ever."—C. S. Stillman, Troy, N. Y.

"Beautiful City."—Mrs. C. W. Abbot, Albany, N. Y.

"An interesting place."—O. Fielson, Cincinnati, Ohio.

"Where I saw and learned many things."—Anna Mower, Lost Spring, Kansas.

"Best stop en route from coast."—F. S. Strickler, Romona, Kansas.

"Best city that I have been in."—James Lang, Johnstone, Scotland.

"A beautiful and great city."—Dr. C. W. Dignist, Columbus, Ohio.

"A lovely little city."—Mary Feeney, Little Falls, N. Y.

"Extra fine."—F. P. Spigle, Maurertown, Va.

"Utah has great resources."—J. F. Snell, Tippecanoe, Ohio.

"Green compared to the desert."—O. B. Hofstrand, Goldfield, Nevada.

"Beyond my expectations."—John A. Raizer, New York City.

"Climate, city, streets and people, delightful."—F. J. Kane, Philadelphia.

"Certainly God's own country."—Thomas Hankins, Auckland, New Zealand.

"Remarkable clean city."—B. E. Jackson, Denver.

"Very artistic."—J. A. Furlonge, Donegal, Ireland.

"Remarkable."—S. E. Turner, St. Joseph, Mo.

"A surprise to a down-Easterner."—J. D. Bardin, Wilson, N. C.

"You have beat us in all things."—James Cohne, Birmingham, England.

"The Milwaukee of the West."—E. Fitz, Milwaukee, Wis.

These are but a very few of the names on the Chamber of Commerce register, but they all have the same good word to say concerning Salt Lake, the State of Utah and her people.

FROM THE MISSION FIELD.

Successful District Meetings.—Two very interesting district meetings were held in Huddersfield, Leeds conference, Sunday, September 29th, 1907. The meetings were held in the Victoria Hall, at 2:30 and 6:30 p.m. President Willard B. Enniss presided, and associated with him were Elders H. Albert Wagstaff, George F. Bolto, Thomas E. Towler and Roy D. Mellor, all of whom spoke on the principles of the Gospel, and enjoyed a rich outpouring of the Holy Spirit.

Two very successful district meetings were held in the Mechanic's Hall, Jarrow, on Sunday, September 29th, 1907. President Judd and ten traveling Elders were present. The hall was compactly filled. A good spirit prevailed, and the Gospel was presented in a masterly and spirited manner.

Arrivals.—The following missionaries arrived in Liverpool, October 3rd, 1907, per s.s. *Republic*: For Great Britain—Charles W. Gibbs, Morris R. Parry, George A. Parry, Arthur W. Hall, Salt Lake City; L. Garrick, La Grande, Oregon; Dilbert R. Allred, John F. Cutler, Lehi; Owen F. Beal, Ephraim. For Scandinavia—Ernest J. Nielsen, Holliday; Andrew W. Jensen, Calder's Station; Jens C. Nielsen, Levan; George A. Neilson, Mink Creek; Jacob Petersen, Murray; Henry M. Bohne, Aetna, Canada; Soren Christiansen, Richfield; Joseph S. Baird, Brigham City; Nels C. Madsen, Summit; John G. Hanson, Salt Lake City; Edward A. Olsen, Jr., Ogden. For Sweden—Joseph W. Johnson, Ogden; Lawrence Mons Monson, Pleasant Grove. For Switzerland and Germany—Lorenz Fuellenbach, Eureka; Dean R. Brimhall, Provo; William C. Price, Driggs; Elijah W. Tonks, Victor, Idaho. For the Netherlands—Stephen E. Busath, George H. Knight, Salt Lake City; Osmond Olsen, Ephraim; William J. De Bry, Ogden.

Appointments.—The Elders who arrived October 3rd, 1907, for Great Britain, are appointed to labor in the following conferences: Charles W. Gibbs, Manchester; Morris R. Parry, John F. Cutler, Leeds; George A. Parry, L. Garrick, Liverpool; Dilbert R. Allred, Owen F. Beal, London; Arthur W. Hall, Grimsby.

Departures.—The following Elders sailed from Liverpool for Montreal, October 3rd, 1907, per s.s. *Canada*: From Great Britain—Joseph S. Fife, Datus E. Hammond, Parley B. Rees. From Scandinavia—Franklin Mortensen, Thomas Nielsen. With the Elders were eighty emigrating Saints. The company was in charge of Elder Joseph S. Fife, Elder Franklin Mortensen being his assistant. The following Elders sailed from Liverpool for Boston October 9th, 1907: From Great Britain—William Brown, Arthur T. Woffinden, Robert R. Judd, H. Albert Wagstaff, George F. Bolto, William

J. Francis, Thomas W. Jarvis. From the Netherlands—John P. Lillywhite, J. E. Openshaw, Paul Roelofs, Ernest C. Rossiter. From Switzerland and Germany—Ernest H. Burgess, George A. Schaerrer. From New Zealand—James King. From South Africa—Orval E. Peterson. There were seventeen emigrating Saints with the company, which was in charge of Elder Ernest H. Burgess, Elders J. E. Openshaw and Thomas W. Jarvis being his assistants.

Presentation to Elders Midgley and Reeves.—On Saturday evening last, the 15th inst., the Saints of the Burnley branch and a large circle of friends gave an excellent tea and social in honor of President J. G. Midgley, Jr., and Elders Bertram F. Reeves and F. E. Wadsworth. The social was held in the home of Brother Owens, 256 Gannow Lane. The assembly at tea time thoroughly enjoyed the many good things provided by the committee in charge of the refreshments, and more came to listen to the excellent program which had been prepared for the occasion. President Midgley and Elder Reeves were each presented with a case of cutlery as tokens of the love and esteem in which they are held by the Saints and friends of the Burnley branch. The brethren expressed their appreciation of the handsome presents, and invoked the blessings of the Lord upon the assembly.

Baptisms.—President Thomas O. King reports two baptisms, one held at Ashby, September 16th, the other October 2nd, at Nottingham, Elders C. E. Horsley and Thomas Martin officiating. One member was added to the Church at each service.

President William A. Budge reports a baptism in Scotland. The ceremony was performed in the Townhead Baths, Glasgow, September 27th, last. President Budge addressed the candidates on the necessity and sacredness of the ordinance. Three members were added to the Kilmarnock branch, Elder William E. Eccles officiating.

A baptism was performed at Ipswich, in the river Gipping, on September 28th, Elder Moses Edwards administering the sacred ordinance to one convert.

A baptismal service was held at the Cornwallis Street Baths, Liverpool, on Monday evening the 7th inst., when the ordinance was administered to seven souls, Elder L. M. Miller officiating. Elder E. A. Crockett gave instructions to the candidates and explained the ordinance in an able manner to the numerous friends who had assembled to witness the ceremony.

A baptismal service was held in the London conference on Sunday, October 6th, 1907, at the Tibberton Square Baths. Over two hundred Saints and strangers met to witness the service, which convened at 12:30 p.m. We are pleased to state that twenty converts applied for baptism. Before the ordinance was administered, Elder D. George Shorten gave a short address showing

that baptism is essential to salvation. President Soren Peterson also made a few remarks and gave some good advice to the new converts, after which they were immersed by the following Elders: Albert B. Needham, H. R. Kirkham, Thomas W. Jarvis, Charles A. Sperry, William A. Skidmore, Frank J. Edgel, and Lawrence C. Blood. The confirmations took place at the close of the afternoon service. We feel to rejoice because the Lord is blessing our efforts in this conference. The harvest is ripe and we have a fine band of reapers.

Farewell Socials.—Elder Henry C. Gwilliam reports a very successful social held in the Secular Hall, Manchester, Saturday, September 28th, in honor of Brother and Sister Westoby and family, and Elder William Brown, who sailed for Zion yesterday. There were many beautiful songs rendered by Saints and friends of the Manchester branch, and a very pleasant evening was spent by all. There were about one hundred and fifty persons present, many of whom are not members of the Church. "The Lord is surely blessing our labors here," says Brother Gwilliam. "At our last Sunday meeting there were seventy persons present, an increase of about forty-five during the past ten months, and we thank and praise our Heavenly Father for this great and glorious privilege of preaching His Gospel to the people of this land. We hope to reap a good harvest in Manchester in the future."

Elders Walter M. Jones and E. A. Walton report a very successful social, held in Villier's Hall, West Hartlepool, on the 30th ult. "About one hundred and fifty people assembled to pay their respects to Sister Louisa Sowerby and family and Sister Harriet Hacknall, who are emigrating to Utah. Fully one-third of the gathering were non-members of the Church. All formality was put aside and friends and Saints alike joined in what proved to be an extremely pleasant evening's entertainment. A very appropriate program was rendered, and a very commendable feature of it was the able way Mr. Jack Etherington entertained us with songs and speech. The departing Saints were each presented with a token of respect from the members of the branch. After the program, games were indulged in for a while. At twelve o'clock our evening's enjoyment closed with expressions of best wishes and God-speed on every side for the departing friends. Good always results from these social gatherings, as people not of our faith get a taste of the feeling that exists amongst real, conscientious brothers and sisters in the cause of truth. Our branch is in a very flourishing condition, and although it has not been long since a harvest of souls was reaped here, prospects for other additions are very good. We have from twelve to twenty-five investigators at our meetings, so this is indeed gratifying to us, whose greatest pleasure is bearing testimony to the restoration of the Gospel."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

JESUS THE CHRIST.

LESSON XXIX.—LAZARUS RESTORED TO LIFE.

General reference: John 11: 1-57.

I. Introductory.

1. Bethany, (a) Town situated about two miles from Jerusalem, the Mount of Olives between (verse 18; compare Mark 11: 1; Luke 19: 29). (b) The home of Lazarus, Martha, and Mary (John 11: 1) all of whom were in close friendship with Jesus. "Jesus loved Martha and her sister, and Lazarus." (c) The home of Simon the leper (Matt. 26: 6; Mark 14: 3).
2. Jesus in retirement at Bethabara (John 10: 39, 40; compare 1: 28). (a) On account of the hostility of the Jews. (b) This retirement immediately followed the Feast of Dedication celebrated at Jerusalem (John 10: 22-24).

II. The death of Lazarus.

1. His illness announced to Jesus.
2. Jesus delays the return to Bethany.
3. Jesus informs the disciples that Lazarus is dead.
4. Jesus meets the bereaved sisters, "*I am the resurrection and the life.*"

III. The miracle.

1. The sepulchre opened.
2. The prayer offered by Jesus.
3. The command: "*Lazarus, come forth.*"

IV. Effect produced on the people.

1. Many are led to believe on Jesus.
2. The Pharisees are alarmed and hold a council.
3. Caiphas the High Priest prophesies that Jesus would die for the people.
4. The death of Jesus determined on.
5. He retires toward the wilderness.

NOTE: The raising of Lazarus, like the earlier miracles by which the daughter of Jairus (Luke 8: 41-56) and the son of the woman of Nain (Luke 7: 11-16) were restored to life, are not instances of the resurrection by which those who have died as mortal beings are raised to life with immortal bodies. See Lesson 15.

DON'T WAIT.

If you've anything good to say of a man,
 Don't wait till he's laid to rest,
 For the eulogy spoken when hearts are broken
 Is an empty thing at best.
 Ah! the blighted flower now drooping lonely
 Would perfume the mountain side
 If the sun's glad ray had but shone to-day
 And the pretty bud espied.

If you've any alms to give to the poor,
 Don't wait till you hear the cry
 Of wan distress in this wilderness,
 Lest the one forsook may die.
 O, hearken to poverty's sad lament!
 Be swift her want to allay:
 Don't spurn God's poor from the favored door,
 As you hope for mercy one day.

Don't wait for another to bear the burden
 Of sorrow's irksome load;
 Let your hand extend to a stricken friend
 As he totters adown life's road.
 And if you've anything good to say of a man,
 Don't wait till he's laid to rest;
 For the eulogy spoken when hearts are broken
 Is an empty thing at best.

SELECTED.

DIED.

SECKINGTON.—At Nuneaton, John Seckington, the beloved son of Brother and Sister William Seckington, aged 8 years.

HUGHES.—At North Shields, Northumberland, August 20th, 1907, John Robert Hughes, the infant son of John and Florence H. Hughes.

STONEBANKS.—At North Shields, Northumberland, August 24th, 1907, Hannah Stonebanks, age 81. Sister Stonebanks was baptized in 1849, and was a faithful Latter-day Saint.

BIRKHEAD.—At Pogmoor, near Barnsley, September 17th, 1907, John Kellett Birkhead, the beloved son of Fred and Sarah Birkhead, age 7 years and 11 months

WROE.—At Middleton, Lancashire, on September 29th, 1907, Edna, the beloved wife of John Wroe, age 33 years. Sister Wroe was a faithful Latter-day Saint.

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